The Country-mans COMMONWEALTH.

Containing diuers golden Sentences, very vsefull and profitable both to read and practise.

Good Counsell better is than any wealth,
Which doth direct one how to guide himselfe.

LONDON,
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To the Reader.

THat Commonwealth doth alwayes firmly ſtand,
When as Religion walketh hand in hand
With Virtue, and haue both their due regard,
While merit doth obtaine a faire reward.
Needs muſt this paper-Commonwealth then florish,
Which doth reprone black vice, and virtue cheriſh,
And doth containe more treaſure in theſe lines,
Than lyeth hidden in the Indian Mines:
Whoſe glittering gold is mixed with much Oare,
But this ſame happy Commonwealth hath ſtore
Of golden ſentences, which are ſweetly fram'd,
By which rich knowledge may be eaſily gain'd
Whoſe value doth exceed gold which is hid
In the earths bowels, as a thing forbid.

But in this Commonwealth you here shall finde
Wisdome, whose beauty doth adorne the minde;
And since that contraries liuely do declare
Each others nature, when we them compare
Together, as black doth set forth the white,
And darknesse doth giue lustre to the light,
So vertue by her contrary doth appeare (cleare:
More beauteous, and doth shine more bright and
Wherefore we think that we haue matched right
Each vertue with her neighbouring opposite,
That you their beauty may both see and loue,
And hating vice, faire vertue may approue:
These Sentences in these few lines enrold,
You may for siluer buy, which are worth gold.

W. S.

The

The Country-mans Commonwealth.

CHAP. I.

Of Charity, and his contrary, *Hatred.*

1 CHarity is a frugall Mistrisse, for Couetousnesse burseth the bagge, and a man neuer thinks his purse full enough, till it be broken.

2 There is no Charity in shewing liberality to vnworthy persons, for of hurds is neuer made a good shirt, a strong web of a bottell of hay, nor of a queane a good or a constant louer.

3 Charity euermore begins at a mans selfe, for a mans teeth are neerer to him than his kindred, and though his coat be neere, yet is his shirt much neerer.

4 True charity respects not persons, & fooles may many times fall into the lap of fortune.

5 He that giues without grudging, or tedious disputation, shewes himselfe most charitable, for he that giues quickly, giues twice.

6 Be charitable alwayes to those you see not, for to dead men and absent are no friends left, and out of sight are euer out of minde.

7 Competitors in kingdomes are seldome charitable, for two sparrowes on one eare of corne, ill agree, and loue and lordship brooke no fellowship.

8 He that uncharitably will keepe his meat and his mony to himselfe, must euermore do his business himselfe; for whosoeuer eats the colt alone, must not disdaine to saddle the horse alone.

9 It is the speech of a miserable creature, to say, liue with mee, and seeke some other to maintaine thee, do me service, and get maintenance where thou canst.

10 He that will bee honourable, must bee charitable and liberall, for honour and profit are neuer contained together in one sack, and he that respects noble fame, must prouidently despise base mony.

11 As no summer is without sunne, no

yong

yong and fayre wench without loue, nor any old body without griefe or ath, so must no good minde be voyd of charity.

12 Hate not the person, but the ill conditions of the wicked, for that is charity.

13 Let thy riches be thy seruant, and not thy maister.

14 He that spareth when hee hath spent all, can at the best, but be termed an vncharitable prouident prodigall.

15 He that charitably would best imploy his riches to a good end, let him bestow them on the poore members of Christ, and hee shall haue intrest in the kingdome of heauen.

16 Shew charity to all men, euen to thine enemies, for loue and friendship is better than riches.

17 When thou feedest, think on them that hunger, for a rich man may dine when hee will, and a poore man when he may.

18 A charitable good mind thinketh that day ill spent, wherin he hath done no good, and an euill minde conceiueth alwayes the contrary.

19 That man is blessed, that pittieth the poore, for he lendeth to them that want, and hee gouerneth his affaires with iudgement, setting his minde only on things which are immortall.

20 Charity respects not ingratitude, for though some men are vnthankfull yet it restraines not his liberality to all men.

21 Wouldst thou haue all things in a charitable and quiet fashion at home, why then please thy wife, for from her distemper hatred growes.

22 It is vncharitable in thée to commit that fault thy selfe, which thou wilt not suffer in thy friend.

23 Woe to him that is rob'd, if a woman théefe be in company, for there is neither charity in them, nor mercy.

24 It is hatred against thy selfe, and vncharitable, to lose a friend for a trifle, or else to hazard thine estate to any.

25 Riches by too much sparing and nigardize do rust and rot, and by too much prodigallity and expence are quite lost.

26 He is the better man that liueth poore and honestly, than hee that is rich, yet most wicked and vncharitable.

27 Séeke not the hurt of your neighbour by your tongue, for slander is a deadly wound giuen by malice, and the venome will still stick on your owne soule.

28 Of a little giue a little, for many a little

tle makes a mickle, as the Wren sayd when he pist into the sea.

29 Tell a tale to a mare, and she will kick thee, giue either good counsell or charity to a fole, and he will scorne thée for thy paines.

30 A proud heart and a beggars purse, were neuer louing companions.

31 An honest pleasant companion is instead of a chariot to a wearied person by the high-way.

32 Let euer that malicious man which seeketh any mans ouerthrow or undoing, be most assured that God will requite it, for hee euer kepes one arrow in his quiuer to revenge such an iniury.

33 It is too late for a prodigall to spare at the bottome, for there both the worst and the least is.

34 Charitable affection is so streng, that it thinketh all other qualities to be like it selfe.

35 To loue riches is vanity, to spend them wastfully is prodigallity; but to bestow them wisely, is charity, for vice and folly are alwayes in the extreme, but the golden rule of virtue consists in keeping the meane.

36 It is better to giue, than to receiue, for the former makes others beholden vnto thée.

but

but the latter makes thee beholden onto o, thers.

37 Kéepe charity in thy house, for charity is the mother of plenty, but discord is the mother of want and penury.

38 They that brag of faith without good workes, are like the figtree in the Gospell, which had leaues but no fruit.

39 Lay not vp thy treasure on earth, but lay it out on charitable vses, for a penny well giuen, is better than a penny well gotten.

40 Old men are couetous by nature, which is yet contrary to nature, for as nature decayes in them, so they should grow strong in grace.

41 Hee that inuites a man to dine with him, should giue him chéerfull welcome, for a morsell with loue, is better than a great deal with grudging.

42 The hatred of woemen is very fierce, for they are either too curst, or too kinde, according to that verse in Mantuan: Aut te ardenter amat, aut te capitaliter odit; that is, a woman loues feruently, or hates deadly.

43 An enuious man repines at the prosperity of another, and had rather vndoe his neighbour, then doe him any good.

44 A wise man doth not value wealth, but prefers valour, wit, and learning, and especially, charity before it, for he that hath valour, wit, or learning, may get wealth, but wealth cannot buy wit, learning, or valour.

45 A miserable man gives unwillingly, a charitable man freely, the latter is most acceptable to God, who respects the minde of the giver, not the gift.

46 The gifts and charitable donations of dead men are eit her delayed, or abused, bee therefore thine owne executor, and see that good done which thou intendest to do.

47 He that is once drunk, cannot bee said to be a common drunkard, so one act of charity does not make a man to be charitable, no more than one Swallow does not make a summer.

48 He that gives at his death, deserves no thanks, for whether hee do give it or not, yet he must forgoe it, and that which is enforced, is no charity.

49 Charity is the badge of Christianity, and if we are ashamed of the badge, it seemes wee are ashamed of Christ our master, for those which weare his cloth, must have the badge of charity upon it.

50 Think

50 Think not charity consists in giuing more than thou canst spare, but giue so to day, that thou mayst giue to morrow.

51 Riches are called in Greeke χρήματα, in English meanes, because being well vsed, they are the meanes to bring vs to heauen, and being ill vsed, to cast vs downe with Diues into hell.

52 Vnseasonable sparing is as bad as prodigall spending, and a man should respect his credit aboue his mony, because mony cannot buy it.

53 Make mony thy friend, thy seruant, and companion, and not thy master.

54 Giue something to the poore, and that which remaines behinde, shall prosper the better, for hee that giues well, gaines heauen, by exchanging earth for it with a heauenly charitable minde.

55 A hard man is like hard weather, for as the earth is frost-bound, so he is hide-bound, or rather hand bound, so that his couetous heart will not let his hand giue a penny.

56 He that refuses to doe good when hee may, knowes not whether hee shall bee able when hee would, therefore giue willingly, and speedily, for a delayed gift is not worth

so

so much thankes.

57 As the creatures are liberall vnto man, to afford all things necessary, so men should not bee wolues vnto one another, but should rather feed one another, than feed vpon one another.

58 Two miserable folkes married together, are all for the world, for they are good with a rake, but naught with a forke.

59 A miserable woman starues her owne children, but a charitable woman will feed anothers children.

60 The Pellican letteth out her owne blood to feed her yong ones, so good Parents haue a naturall affection to their children.

61 Repent not of a good deed, but repent that thou didst it no sooner.

62 Lastly, Charity is one of the chiefest of the spiritualls graces, which sets the crown of glory vpon a Christians head.

CHAP.

CHAP. II.

Of Faith,

and his c[illegible]ry,

Vnbeleefe.

1 WE should haue Faith aboue meanes, for Faith is of things inuisible, and it is the eye, and the hand whereby wee conceiue and apprehend all diuine mysteries.

2 Aduersity exerciseth our Faith, for when worldly helps faile, then a good man depends on God.

3 Faith is a diuine gift, and not naturall, for no humane learning can obtaine it.

He that is not faithfull towards God, cannot be faithfull towards men, for honesty and conscience are better obligations than a Bill or Bond.

5 All men say they haue faith, but it is not the outward profession of faith, but the expression

expression of it by good workes, that is acceptable.

6 He that hath faith, wayteth on God in all his extremities, for he that beleeueth man, shall be deceiued, but he that beleeueth God, can neuer be deceiued.

7 Faith is one of the steps by which wee must ascend to heauen, or the perspective by which wee take a view of heauen before wee come thither.

8 It is good to bee faithfull in all things, for hee that is true in word and deed, and faithfull in his dealing shall receiue commendations in this world, and a crowne of felicity in the world to come.

9 Let thy faith so inflame thy zeale, that thy prayers may bee as a key to open the morning, and as a barre to shut in the euening.

10 Let thy faith keepe out seditious persons from altring thy religion, for they are like flyes, dogs, and flatterers, which are three sawcy companions at a feast alwayes.

11 He that constantly keepeth the feare of God alwayes before his eyes, need not feare stumbling, for he walketh in safety.

12 The first step of wisdome is faithfully

to

to set our loue on immortall things, and the second is, so to loue temporall, that our loue be not perceiued, or draw vs away from the chiefest.

13 An hungry flea biteth shrewdest the outward parts, a backbiter gnaweth the heart, but want of faith destroyeth the soule for euer.

14 They that haue not charity, haue not faith, and let them pretend what they will, they are but a sounding brasse, or a tinckling Cymball.

15 They that intend any euill, (especially breach of faith) let them but remember, the face of the Lord is against them, tribulation and anguish shall bee vpon their soules, there shall be no end in the end of plagues and punishments to them.

16 Seek not to be wiser than man, nor to alter heauenly decrees, for breeding, hanging, and thriuing, are euermore gouerned by destiny.

17 Good wine needs no bush, nor a good faith any signe but good works only.

18 Keepe faith and a good conscience, and then do what thou wilt.

19 Faith is the best rightser of all offences, for

for nothing will grieue thine enemy more than thy perfect honest life.

20 When a liuely faith is in the company of good men, it possesseth ioy, but amongst euill men it is euermore sad, and in heauinesse:

21 All Christian vertue standeth in faith, hope, and charity, not fashioned according to Philosophy, but to haue him the Authour, which is both truth and righteousnesse.

22 Mans happinesse standeth not in pleasures, honour, nor in the gods of fortune, but only in those holy vertues which proceed from a pure heart, of which faith is the greatest.

23 Faith is the plaine path-way to sanctity and immortality, whilst distrust is a vice that sinketh downe to hell; the one with Eagles wings mounts vp to heauen, the other clogs the soule with leaden thoughts, benumming her dexterity for so high a flight.

24 The flesh, the world, and the wicked Deuill
Striue still to draw vs to all euill.

CHAP. III:

Of Hope,

and his contrary,

Despaire.

1 WHo hopes on dead mens shoes, may hap to goe barefoot: for one in hand is better than two I intend to give thee, and once giving is much better than often promising.

2 Make vse euer of the time present, and hope not for better, for he that hath time, and lookes for a better time, the time comes that he repents himselfe of time.

3 A good heart with good hope euer breaketh ill hap, for a noble heart ouercometh all.

4 That thou art poore, let it not make thée to despaire, for poverty is no vilde or vitious matter, only it is an inconuenience.

5 Hope for no goodnesse from a wicked person,

person, for fire of flax, loue of a queane, wind from the tayle, and such hopes, all are one.

6 Hope not to reclaime him whom God forsakes, for the bath of a Blackmore hath swoon not to whiten, and that which is bred in the bone will neuer out of the flesh.

7 Let not any affliction make thee to despaire, for the noise is euer greater than the nuts, and many are more afraid than hurt.

8 He that owes much, and hath little, can haue but small hope of restitution, for of nothing is euer nothing framed.

9 Truth may be suppressed for a time, but yet it cannot bee oppressed for euer, for it is strong, and will preuaile, and but for that hope, the heart would breake.

10 Hope not in riches, for they are many times the children of despaire, and will therefore deceiue thee.

11 Nothing is impossible to God, and therefore despaire not.

12 Place not thy hopes in climbing too high, for that will make thy fall the more grieuous, and annex to thy shame rumor and wonder.

13 Hee is not poore which possesseth a little, but hee whose hopes are neuer satisfied.

for contentment is euer the best feast.

14 When thy fortune is weakest, let thy hopes be strongest, for when man is most feeble, then God is most forcible.

15 Hee that hopes to carry water in a sieue, to root out a vice that hath beene long planted, or to make woemen good with stripes, may very easily be deceiued.

16 A mayd that hath lost her maydenhood, time that is past, and a word once spoken, there is no hope to recouer them.

17 By the colour, smell, and taste, you may know good wine, so by behauiour, report, and tryall, you may chuse a good wife from a bad, but without them all, hope is to no purpose.

18 Euer let thine hopes remember that heauen is a place of ioy and gladnesse, and hell the reward of all vngodlinesse.

19 As the candle wasteth, so doth mans life, therefore fix all thy hopes continually vpon immortallity.

20 Let not thy hopes make account that is thine own, which is momentany, and may alwayes be taken from thee.

22 Foure things are good for any man, the first is, to hope well, the second, to vnder-

stand

stand deeply, the third, to speak sweetly, and the fourth, to do excellently.

22 Choose not thy friend by hopes, but tryall and time, for time trieth what a man or woman is, and let them dissemble neuer so much, one time or other, it will most easily bee discerned.

23 You cannot hope of a better way to know a vertuous man, than to behold him in vitious company.

24 Many wish they had learned, but few seeke to learne, and that is because they will not put hope to labour.

25 Neither hope, nor couet after that which thou knowest is euer beyond thine vttermost compasse.

26 In Pentapolis they say, the rich theeues goe in gold-chaines, and the poore theeues in iron-chaines, but there is no hope (without amendment) but both will walke in hell in fiery chaines.

27 He that hopes to thriue,
must rise at fiue:
He that hath thriuen,
may lie till seuen:
But he that will neuer thriue,
may lie till eleuen.

28 Smoak, raine, and a very curst wife,
Makes a man weary of house and life.

29 The painfull weight hopes not to lack
Food, or cloathing to his back.

30 Wishers and wonlders
Were neuer good house-holders.

31 A Popes Bull,
A dead mans skull,
And a crooked Trull,
Are not all worth a fleece of wooll.

CHAP. IIII.

Of Prudence,
and his contrary,
Folly.

1 PRudence is a certaine brightnesse placed in the minde, by which the light of truth is discryed, foreseeing what is iust, fit, honest, profitable, equall,

equall and good, not only aduisedly looking to the first motiue cause, but also to the consequent and finall ends, by which the felicity and infelicity of this life is sweetly tempered, and all things ordered in comelinesse.

2 Iest not though thou encountrest with thine aduersary, for whosoeuer disdaineth and dallies with his enemy, dyes by his own hand, for such foolish ostentation is euer accompanied with danger.

3 It is a great and prudent sauingnesse to eat and pay no reckning, for it is good drinking of wine at another mans cost.

4 Foure eyes see better than two, and two heads giue euer, more prudent and safe counsell than one.

5 Better a wren with quietnesse, than a Vulture byting, for one bird in the hand is worth two in the bush.

6 It is no wisdome betwéen brothers to put the hand, for who seuers them, hath euer the worst.

7 There is great prudence to binde thy child or friend prentice, for hee that hath an Occupation or an Office, hath a Benefit and a Benefice.

8 It is a great part of prudence to be se-

cret, for into a closed-up mouth, a fly cannot enter.

9 Locke thy counsels in the bosome of a discréet friend, for in a wise mans mouth, that which is manifest, is kept secret.

10 Study to vnderstand all passages, for it is better to haue knowledge than riches.

11 When thy friend reproues thée, attend and loue him; for the kick of the mare neuer hurts the colt, and a friends reproofe will neuer do thée iniury.

12 In the houses and gouernment of fooles wiues do command more than the husbands, for the gray mare is oft the better horse.

13 Hee is borne in a prudent and good houre which gets himselfe a good name, for reputation is better than riches.

14 Prudence should euer view all his acquaintance, for whosoeuer makes much of thée that was not wont, either will deceiue thée, or stands in néed of thée.

15 It is good wisdome, euer to haue a great friend, for whosoeuer leaneth to a good trée, hath a good shadow, and a friend in the Court, is a penny in a mans purse.

16 Doe good, and regard not to whom thou dost it, but doe euill, and take héed of thy selfe.

17 Wis-

17 Wisdome hath obserued, that a Mule with a black mussell, a mayd which hath past the seas, a knauish parasiticall seruant, a neighbour Abbot, and a Well at a mans door, are neuer good:

18 The beginning of all things, prudence shewes vs to bee in our own powers, but the end thereof consists in Gods hands.

19 Obserue learned precepts in thy youth, and then they will be fresh in memory in thy riper age.

20 Refuse not any mans good counsell, for it is wholsome, though it come from thy inferiour.

21 A wise man will square all his actions and thoughts by the diuine lawes, for so hee shall be sure to be blessed.

22 Reveale not thy secrets to any man, no not so much as to thy bosome-friend, for feare that repentance come too late.

23 When thou seekest a wife, aske not, what wealth with her? but, what vertue hath she?

24 Hee which makes his imagination his steward, shall neuer want a double reckning, for to reckon without a mans host, is to reckon twice.

25 That

25 That fole which makes his servant his fellow, shall some se him become his master.

26 If thou bee poore, beware of marriage, for weemen by nature are borne to bee most exceeding chargeable.

27 In all differences be upright and equall, for it is a grand folly to hold with the hare, and run with the hound.

28 It is a rule of true prudence, to bee carefull in thy speech, and so to order thy words, that thou mayst not iustly bee reproued.

29 Loue not thy neighbour better than thy selfe, for bee that is carefull for anothers good, and neglecteth his owne, may well bee begg'd for a foole.

30 Be doing something alwayes, that the Deuill may not finde thee idle, for idleneſſe is the Loadſtone to mischiefe.

31 Wisdomes silence is an astonishing answer to every foolish question.

32 Wisdome findes no better way to learne, than to vnlearne euils learned.

33 A good Christian ought to be wise vnto that which is good, simple concerning euill, and foolish in respect of the world.

34 The

34 The burnt child dreads the fire and a good minde once taken in a fault, will be after watchfull he be not taken in the like.

35 Hee that turmoyleth himselfe to obtaine that which is out of his reach, is foolish, and he that neglecteth the things hee may obtaine, is an idiot.

36 A prudent man cannot expresse better loue to his friend, than to deny him the things he requireth, which may turne to his hurt, for it is not wisdome, nor charity, instead of bread, to giue a scorpion.

37 Batchelours wiues and maids children are best taught as they think, but wisdome knowes that ignorance was neuer a good Nutresse.

38 Good natures are easily wrought on, and subtill knaues may deceiue simple people, for an apple will please a child.

39 There is no poverty so great as folly, for he is neuer poore, that hath a rich minde.

40 A wise man will vse his friend like pure gold, try him seuen times ere hee trust him.

41 Folly is the greatest enemy to life, for it is better not to liue, than not to know how to liue.

42 Fooles

42 Fooles can best remember idle tales, but wise men holy sermons.

43 Begin nothing before thou knowest how to finish, for rash enterprizes haue losse and shame for their lackeys.

44 A wise man lookes not so much on mens faces, as on mens conditions, for a Crow is black, and a Swan is white, but a flatterer, like the Chamelion, can change to all manner of colours.

45 A beautifull face in the wife, a ielous head in the husband, and a wanton eye in the louer, are three shininghornes to pull on a cuckoulds cap.

46 Swine had rather bee weltring in myre, than in fayre water, and so many foolish woemen had rather bee drudges to strangers, than fellow companions with their owne husbands.

47 Hee that is violently angry without a cause, or laughes extremely vpon no occasion, or reprehends other mens faults, and beholds not his owne, may iustly bee tared of folly and indiscretion.

48 Be more willing to heare, than ready to speak, for slow speech is a vertue.

49 He can best tell where the shoe wrings him,

him, that weares it, and so hee best knowes a womans curst nature that once is made sure vnto her.

50 Wisdome sayth, if thou wouldst wooe a fayre woman, praise her; if coy, seeke by scornfull intreaty; if proud, vse gifts; if coueteous, then large promises; but if modest, then let her behold thy vertues, and if none of these auayle thee, then let the Deuill wooe her.

51 A Collender can receiue the water, but hath many holes to let it out againe, so, bestow on a fole neuer so good or wise counsell, and hee hath negligence enough to scatter it.

52 Euermore fix thine eyes on thine owne perils, for hee that sees not his owne misery, can neuer goe an inch from danger.

53 To liue in the meane estate is the best wisdome, for high Cedars are shaken with the wind, when low shrubs are scarcely moued, and men in high places had need to looke to their sure footing.

54 Rash enterprizes are foles hazards, and therefore consider well of euery thing, before thou conclude any thing.

55 Hee that will auoyd sorrow, must apply his minde to wisdome.

56 He that setteth his minde on the vanities of this world, is in the high-way to hell, and hee that doth despise them, is in the true path to saluation.

57 Hee that will haue nothing knowne, must make nothing publike, for two best keep counsell when one is away.

58 As wise men get honour by their wisdome, so many fools eat no bread but the purchace of their follies.

59 Simplicity is no loner of falshood, for children and fools cannot lie.

60 Be circumspect in all things, for thou shalt thereby the better auoyd danger.

61 Do thine endeuour to labour in this world, and leaue the blessing to heauen, for man plants, Apollo waters, but God giues the increase.

62 Hee that keepeth a watch before his mouth, doth keep a good guard for his soule, but he that prattleth vnaduisedly, is oppressed with many miseries.

63 Make wisdome still thy column to lean on, for the prouerb is, the weakest goes to the wall, and it is most true, for he that is weak had need of a supporter.

Take

Take heed

- Of the wrath of a mighty man, and the tumult of the people.
- Of mad foles in a narrow place.
- Of credit decayed, and people which haue nothing.
- Of a yong wench, a prophetesse, and a latine woman.
- Of a person marked, and a widdow thrice married.
- Of foule durty wayes, and long sicknesse.
- Of wind that comes in at a hole, and a reconciled enemy.
- Of a stepmother, the very name of her sufficeth.

65 A faire wife, a wide house,& a back-doore,
Will quickly make a rich man poore.

66 Thy sword, thy horse, and eke thy wife,
Lend not at all, lest it breed strife.

67 In choice of a wife let vertue be thy guide,
For beuty's a blossom that fadeth like pride,
And wealth without wisdome, will waste fast away:
If chast thoughts be lacking, all soon will decay.

CHAP.

CHAP. V.

Of Temperance,

and his contrary,

Excesse.

1 TEmperance is a sad and sober matron, or a prouident guide, and wise nurse, awayting that voluptuousnesse haue no prehemінence in the soule of man; it is a most glorious vertue in all estates, for she ordereth the affections with continency, and is a mediocrity in the pleasures of the body; her office is, to conuert nothing that may bee repented of afterward, nor to exceed the bounds of modesty, but to keep desire vnder the yoak of reason.

2 Wrong no man in thy prayse or dispraise, for the Crow cannot bee blacker than her wings, nor can any thing exceed the highest degree.

3 Vse temperance in thy diet, for who dineth, and leaueth for another time, couers the table twice, and he that keepes any thing

in

in store, serues his owne turne when he hath need.

4 Be not too base or seruile in subiection, for it is better to be the head of a mouse, than the tayle of Lyon. better be chiefe in a meane estate, than bondslaue to the greatest.

5 Let thy countenance bee rather sweet, than frowning, for the Lyon is not so seuere as men paint him, and many are not such as they make shew of.

6 Banquets would bee compounded of lesse ceremonies than are in Italy, lesse curiosity than is in France, lesse abundance than is in England, not so long as the Flemings, nor so moyst as the High-Dutch, but retaine a temperate mediocrity, as is supposed to bee with the Spaniard.

7 Kyot and excesse are as plague-sores on the body, a good conscience is the best feast, for that is continuall.

8 Be sure to striue and master thine affections, least they grow head-strong, and ouermaster thee.

9 He that will thriue, let him bee temperate, and spare well till the foundation bee strong, then may he rayse the buildings according to his pleasure.

10 It is the signe of an intemperate woman to neglect him whom God hath appointed for her husband, and to cast all her respects vpon strangers or kindred.

11 Grieue not at the want of temporall, but at the want of spirituall matters, and yet grieue not in excesse.

12 A griefe is the greater in lacking, where there is an inordinate and excessiue desire of hauing.

13 Gather in Summer, for thou must spend in Winter: and spare in youth, for thou must spend in age.

14 A man hath free choice to begin loue, yet it must be with moderation, for to end it being begun is often impossible.

15 Many praise vertue excessiuely, yet follow it slowly: therefore moderate praise and honest practise is best, for loue me little, and loue me long.

16 A maiden giuen to immoderate slepe puts her maidenhead oft in danger: therefore more industry and lesse sloth brings a better safeguard.

17 Do thy best indeauours, and then commit thy thrift to heauen, for many thriue which had nothing to begin the world: and

many

many prone beggars which had godly faire patrimonies left them, so that it is not in mans power, but Gods appointment.

18 A little winde shaketh an Aspen leafe, and a little occasion moueth a woman to most excessiue scolding.

19 Temperate silence is the best couerture for drinke, and patience for rage; for when the wine is in, the wit is out.

20 The excesse of wine bringeth forth three grapes: the first of pleasure, the second of drunkennesse, and the last of sorrow.

21 That man liueth in most excesse of troubled thoughts and care, which most desireth rest and quietnesse.

22 It is not the scarlet Gowne which makes the most learned Doctor, for learning consisteth not in the greatnesse of the person, but in the goodnesse of his vnderstanding.

23 Intemperate iarring amongst knaues oft brings profit to honest men, for by thieues falling out, true men come by their goods, vnlesse Tyburne preuent them.

24 That man often times getteth most, whose temporall desires oft conuet least, for huge wishes neuer find but castle in the aire.

25 A temperate man will rather chuse

to conquer his enemy by policy, than by contention.

26 Three vertues are most commendable in a woman, temperance or sobriety, silence, and chastity.

27 Extreme solitarinesse, still company, melancholy, and idlenesse, are most exceeding dangerous for yong men.

28 These three things draw men into the excesse of sorrowfulnesse; first, that hee must needs die, secondly, that he knowes not when; and lastly, that after death he cannot imagin where he shall be.

29 Do things with advice and consultation, for ill successe cometh of rash proceedings, and too much haste brings waste.

30 Sleep is the true image of death, but excessive sleep is the very body and soule of sloath.

31 Hee that is patient with a little, shall enioy more, for temperate content is the mother of abundance.

32 There is no greater intemperate excesse, than to compound sauce to provoke appetite, since hunger only is the chiefest sauce that can be.

33 Make a temperate choyce of time, place, and

and company to discourse in, for insame place, at some time, and in some company, it is better to be silent than talkative.

34 Temperate, honest, and modest recreation is lawfull, but scurrilous mirth, and obscene, is intollerable.

35 It is impossible for an intemperate and extreme couetous man to bee rich, for couetousnesse neuer brings any thing home.

36 Hee that sighes intemperately, is either troubled with loue, sorrow, or anger.

37 Charity is painted like a nurse, to shew that nurses should bee bountifull, for it is an old saying, that children, chicken, and whelps would euer bee feeding, but yet not beyond measure.

38 There is no greater excesse, than in a womans tongue, for should women bee dumb, then the Gossyps feast, the Bakehouse, and the Market, would be spoild with silence.

39 In eating and drinking bee temperate, for both the body and the soule shall be thereby much bettered.

40 Temper thine appetite, let not thine appetite temper thee, for it is better to feed a gluttons belly than his eye.

40 There is no rage so violent as that of a woman, for as they are esteemed necessary evils, so being displeased, they are most vnnecessary deuils.

42 Banish from thy house newsmongers and tale-carriers, especially of the feminine gender, for an old tatling Trot, and a yong Gossyppe are euermore engendring mischiefe.

43 If thou loueſt thy health, loue not too well thy drinke, for many drinking healths to their friends, oftimes drowne their owne safeties.

44 A short horse may be soone curried, but a curst little wife will hardly at any time bee pleased.

45 Gold by continuall wearing waſteth, and hee which still takes from the heap, and neuer addes any thing, shall soone consume it.

46 Hide thy secrets euer in thine owne bosome rather than thy wiues, for asses haue long eares, and women extreme long tongs.

47 Temper thy wife, and giue her not mastery ouer thee, lest thou become a citizen in the city of folly, where it is reported, that women go to the warres, and their husbands

do their houshold businesse at home; and when their wives eat, or their friends come to visit them, their husbands attend upon them, and there also the wives weare breeches, and the men long gownes.

48 To marry yong, is too early; to marry old, is too late; to finde the temperate meane, examine thine own disposition.

49 What is the only wealth, which neuer fadeth, cankereth, or corrupteth, and which is treasured up in heauen, therefore seek not the excessiue riches and pleasures of this world, for they are but vanity, and may bee taken from vs whilst we liue, howsoeuer in the end we must be taken from them.

50 In woemen, wine, and dogs, these vertues are.
They seldome do breed peace, but often warre.
I seldome heard of mischise to befall,
But woemen, wine, or dogs were cause of all.

51 If poore thou art, yet patient bide,
For after ebbe may come a tide,
Yet at full sea keep water store,
That afterward thou want no more.

CHAP. VI.

Of Iustice,

and his contrary,

Wrong.

1 IUstice is a vertue that giueth to euery man his owne, the first and principall part whereof is to do God that honour which is due to his diuine Maiestie, consisting in feare, loue, and reuerence: for as iustice will equally render to euery man his owne, and bring discording things to an equalitie, so it is most iust to loue God, of whom we haue all that we possesse.

2 A iust man coueteth not that which is anothers, but rather neglecteth his owne for the loue of his neighbours.

3 To a greedy eating horse a short halter, to a prodigall man meane fortune, and from him that would do iniustice euer keepe authority, for a curst cow should haue but short hornes.

4 No punishment more laudable than that which is executed on an unjust man, for he that sets the bread in the oven naughtily, drawes out his Batch crusht and ill-fauoured: and as one brews, so let him drinke; as men plot, so let them proue.

5 It is a iust preuention, to one traitor to apply two Traitors: and to ouer-reach one craftie knaue, apply two craftie knaues, for they will conpeatch him.

6 Under pretence of cruelitie, may lurke most sincere Iustice; for under a bad cloake may lye a wise person, and the worse outwardly attired, the better inwardly lined.

7 The unjust man beleeues there is no iustice: for the Theefe thinketh all are of his condition, and euery man iudgeth another by himselfe.

8 The unjust man euer pretends the most iustice; and like the Fryer, hath his Beads in hand, but the deuil in his capouch: God in his mouth, but the deuill in his heart, good words, but wicked deeds.

9 It is ill wit that is spent to euill purpose, and worse mirth that aymes at imputation, for true iests are hurtfull; Doth boyward is no boyward, and play with me but hurt me not, iest with me, but shame me not.

10 It is good iustice to rebuke thy friend for vice priuately, and to praise him for his vertues openly.

11 If thou art deformed in thy outward partsdeck thy inward parts with vertue and iustice.

12 A man may iustly compare the foure quarters of the yeare to the foure ages of man as the Spring time to children; the Summer to youth; the Autumne to age; and the Winter to decrepit old age.

13 A fault vniustly greuied is euer twice committed.

14 A iust man in following examples will euer obserue the best, and keepe it for his own imitation.

15 He is a iust and vpright admonisher, which mendeth those things in himselfe; which he findeth to be hainous faults in others.

16 For an honest man to be made a cuckold doth but vnderge the iniustice of Fortune: but for an adulterer and a whore to be burned haue no more then their due punishment.

17 Consider the iust and the most certain punishment for sinne, and it will quickly make thee retraine from sin.

18 There

18 There is no greater iniustice then to speak falshood: for a man by lying getteth this aduantage, that when he telleth truth, he cannot be beléeued.

19 Base speech is the sharpe sword wherewith Slander striketh, and noble language the life of societie: for the tongue is a iust or vniust member, which either profiteth or hurteth.

20 Those which are of froward and ill natures no iustice or goodnesse can please, for he that did well, offended some, and yet was an Apostle: he that did the worst pleased many, and yet was but a Beast: and he that did best of all could not please all, and yet was God.

21 The first step to goodnesse is to know our owne faults: and the second is that knowing them, we iustly seek to reformé them.

22 It is good iustice to feare that enemy most which we know daily to lodge in our owne bosomes.

23 It is better to be a Iudge betwéene enemies then betwéene friends: for of friends one will proue an enemy, and of enemies, one will become a friend.

24 A iust cause asks but a simple pleading, but an ill matter hath euer need of a cunning Orator.

25 Yeare.

25 Heare, meditate, and then determine, for it is a grieuous sentence which is giuen without deliberation or iudgement.

26 Performe this iustice euer before thy death, let thy sinnes dye before thée.

27 Thou canst not do a better act of iustice than to accompany good men, for thou shalt finde in the end that thou neuer lostest any thing by that society.

28 Iudge not the beginning before the ending, for all is well that ends well.

29 That man liues most iust in himselfe which is alwayes prepared for death, for he neuer lived well that looks to liue euer.

30 It is a iust proportion to match with one spender two sparers.

31 He is most vniust that both complains and yet doth the wrong; for euery fault is greater in the Plaintiffe than it is in the Defendant.

32 Iustice most hates a politick cousener, for the more cunning the deceiuer is, the more wicked he is.

33 The iust plough-man is one of the most necessary members in the Land, though least accounted of amongst Gallants, for he feeds those whom they destroy.

34 Gold is the mistrisse to iniustice, and his cause shall sonest be heard which hath the helpe of Angels.

35 The warre of friends is an vniust contention, for what shall enemies do when as brethren are at variance.

36 Disdaine seldome speaks true, for neuer giue credit to that which a scornfull mind doth vtter.

37 Many luckly rise by others vniust falling, and it is an extreme ill winde that blows no man profit.

38 Ministers that are ignorant in learning, negligent in their function, and impudent in their liuing, are creatures vnfit for such a sacred calling.

39 Strait is the gate, and narrow is the way which leads vnto mercy, but large is the road, and spacious the path which conducts vnto iudgement.

40 True iustice is the Test which trieth all offences; yet a counterfeit disease is sometimes cured by a faile strope.

41 It is an vniust thing to continue in malice, for how can you aske mercy and forgiue not? Besides they are no lesse than murthers which liue not in loue and charity.

42 To praise vertue, and not approue vertue, is but an vniust commendation, for many doe commend vertue, which are not vertuous.

43 It is lawfull to cast base rags vnto the dunghill, for Newgate vtters much bad wares at Tyburn.

44 It is a point of Iustice to ayme at equallity in marriage, for if you hap to marry a rich wife, you must bee obedient and serue her, but if thine equall, she will then obey and serue you.

45 Strive in all things to doe well, and vprightly, no matter for the enuy of vniust enemies.

46 Where the carrion is, thither the Eagles resort, and where is ability to bribe, there is power to do vniustly, for birds of a feather will fly together, and like to like, quoth the Deuill to the Collier.

47 Without Iustice no estate can subsist, for all vertues are comprehended vnder the name of Iustice, of which a man is said to bee
5 a good man, for no vertue can make a man good, if Iustice be away.

48 Iustice is the Lady and Mistrisse of all other vertues, by her is the society of man preserued.

49 The most excellent blessing that ever God gave to man, was to bee governed by Justice, which bridleth the hot fury of the wicked, comforteth the innocent, and equally decideth betwéen Mine and Thine. 1

50 Hee that is exercised in Justice, his mind is lifted vp to the apprehension of much greater wisdome. 3

51 Justice is blood in the veines, giving life to the whole body, and indéed is the head of all vertues, for of her selfe thee may do many things, but without her the rest can do nothing rightly. 4

52 The parts which true Justice doth consist of, are in number eight, as Innocency, Friendship, Concord, Godlinesse, Humanity, Gratefulnesse, and Faithfulnesse.

53 Philosophers make foure sorts of Justice, the first Celestiall, the second Naturall, the third Ciuill, and the last Judiciall.

CHAP. VII.

Of Fortitude,

and his contrary,

Cowardise.

1 FOrtitude is a greatnesse of minde, which without furious and rash resolution searetb not to hazard it selfe in the greatest perils, and with eagar pursuit to hunt after honorable actions, thirsting after glory, not respecting the tedious difficulty of the passages thereunto.

2 It is the actions and vertues, not greatnesse and ostentation which shewes where true fortitude lodgeth, for tell me with whom thou goest, and I will tell thee what thou art.

3 Desperate attempts are no characters of fortitude, for feare keepeth and looketb to the vineyards, and not the owner, and feare makes a man look about him.

4 Naturall cowardise will neuer bee re-

duced to true fortitude: for of a pigges tayle cannot never be made a good shaft: and bray a fole in a mortar you cannot make him leave his folly. A Clowne will never bee made a good King.

5 Foles and cowards by compulsion may be made to dare, but never valiant, for asses will endure their burthens, but no more then their burthens.

6 No sudden storme or affliction dants a valiant minde: for a strong Towne is not wonne in an houre, nor was Rome built vpon one day.

7 With a valiant man the world goes round: and he that cannot swimme, let him sinke to the bottome.

8 A valiant man never casts his eyes so farre as to behold feare. for he that taketh away the occasion taketh away the offence and he that remoues the allurements, takes away the sinne.

9 Maine braues or threatnings never feare a valiant man, for words and feathers the winde carrieth away, and words indeed are but winde.

10 A valiant man in prosperity looks for aduersity, hee never faints but stayes the

Lords leasure for deliuerance.

11 It is the basest of all cowardise to let thy wife weare the Breeches: for if you yeld an inch she will haue an ell:

12 A valiant man could neuer endure to be proud: for the chiefest armour of vertue is patience and humility.

13 A coward néd neuer feare the losse of any reputation: for he which hath nothing to lose néd not feare théues.

14 Fortitude will neuer be opposite to any other vertue: for when friends fall out for trifles they are foolish as little children.

15 Those which would be accounted valiant, or the maisters of fortitude, must not feare death, and yet by all meanes séke how to preserue life.

16 Fortitude hath euer the image of all dangers before him, and makes them his familiars: for it is a great euill, not to be able to suffer euill.

17 Fortitude is the mistrisse of noble pity, for he hath a hard heart which neuer lamenteth: and he hath a womans heart which is euer relenting.

18 If thou resist the deuill with true fortitude, thou shalt finde him weake: but if thou yéld,

yéld, thou shalt find him, coward like, an insulting enemy.

19 Many men are some conquered by these three things: faire speech, great gifts, and little knowledge.

20 It is folly, and not fortitude, to be stout when stoutnesse is not able to prevaile.

21 Cowardise is the greatest enemy that may be to industry: for he which laboureth til he be a cold, eats till he sweats, and lyes in bed till his bones ake, may well be accounted a lazie, cowardly companion.

22 He that hath a shrewd wife, must with force and great spirit tame her: for wilde Celts must be roughly handled.

23 It is greater fortitude to offend with truth; then to please with flattery.

24 It is great cowardise, and not fortitude to vse base speech to miserable deiected persons, for Eagles stoope not to flyes.

25 Valour ends where resistance dyes. for whosoever considers how grieuously he offends God, will some forgiue his brother for offending him.

26 Perswasion is a sword sharp enough to conquer the wise, for a word to the wise is sufficient: but no stripes or violence wil alter a fole.

27 He that is hasty in his speech is not at that instant valiant: for repentance euermore follows after.

28 Threats to a valiant man is a double armour: for he that is forewarned is euermore fore-armed.

29 The best counsell for a valiant man is to wish all things for the best: to thinke vpon the worst that may befall him, and patiently to suffer whatsoeuer chanceth, expecting a deliuerance.

30 A valiant man will eschue blood, is not a friend to death, sighs at triumph, but yet hates imputation, for gall griefe, wormwood, and death are bitter and unpleasant to all men.

31 No valiant man insults on a yelding enemy, for where there is any hope of amends to be looked for: there the first offence euermore deserueth pardon.

32 Nothing so deare to man as his good name, for it is fit to venture life to preserue an innocent reputation.

33 Fortitude is never unaccompanied with her true friend Justice, for she remembers that if she shall answer for euery idle word, she shall answer more for euery wicked

word,

word, but most of all for every bloody deed.

34 Many which are thought valiant, are very little akynne to fortitude, it is a starre they cannot reach at, for the Fox would eat Grapes if hee could catch them, and many men would gripe at great matters, but they haue a bone in their armes which hinders them.

35 Fortitude is not measured by the compasse of a great body, nor by doing great enterprizes, but by a fierce and courageous spirit, striuing in a good cause.

36 Fortitude is a vertue which is grounded on a good cause, and things possible to be atchyued.

37 A iust and honest cause maketh a man bold, hardy, and ventrous to striue against one of greater force and power, for it is not the man, but the matter in conquest.

38 When thy cause is good and honorable, make thy wings of lightning to fly to the encounter, for he that will not defend himselfe, is not worthy to liue in peace.

39 Manlinesse is a vertue that fighteth in defence of equity and iust dealing, for neuer any man got praise or honour by euill fury, and nothing is honest that is void of iustice.

40 He that is hasty to surprize a man, and some moued to impatience without iust cause, doth rather merit the name of coward, than coragious, because this vertue standeth in honest deeds, and not in vainglory.

41 Courage begun with deliberate counsell, and continued without change, doth seldome fayle, for look before you leap.

42 Fortitude is a knowledge instructing a man how with commendations to aduenture into dangerous and fearfull things, and in taking them in hand to be nothing terrified.

43 Nothing can be accounted coragious and true victory, which bringeth not with it some clemency.

44 Pitty is the best Laurell any Conqueror can weare, for to conquer is but naturall, but to pitty is heauenly.

45 To yéld basely, is to die eternally, for it is more honour to die frée, than to liue captiue.

46 There is nothing that maketh a man more valiant or sooner great and mighty, than the tryall of a peruerse fortune, nor any thing brédeth more stability of faith and patience, than the exercise of aduersities.

47 Beware of heaping iniury on iniury against

gainst a valiant man, his blowes are sharp and piercing, for heat is the instrument, and anger the whetstone of fortitude.

48 He that talks much, consumes his valour from his lips, for the still dog bites sore, and the words of a souldier ought to hang at the point of his sword.

49 Valiant men enterprizing great things ought not to employ their force as their own minde leadeth, but as honour and reason teacheth.

50 Nothing is valiantly done, which is not honorably done, for hee that regards his reputation, must second all things to his honour.

51 No cowardly action can be priuileged with noble titles, for greatnesse is no defence against infamy.

52 Wisdome is the pole-star which leads to reputation, and to retaine both, patience is most necessary.

53 The onely way to liue worthily, and die with praise, is, to bee noble in actions, honest in desires, and temperate in thy tongue.

FINIS.